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Separate but not equal: Questioning la separacion de idiomas of dual language instruction

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Separate But Not Equal:
Questioning La Separación de Idiomas
of Dual Language Instruction

By

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SEPARATE BUT NOT EQUAL: QUESTIONING LA SEPARACION DE IDIOMAS OF DUAL LANGUAGE INSTRUCTION

Tess Leverenz

Abstract

This paper is separated into two parts: (1) an investigation and analysis of the separation of languages in dual language schools in the United States and (2) a guide for educators in developing translanguaging spaces within a Spanish/English dual language Unit of Study. The first part of this paper looks at the current popular trend of dual language instruction with the notion that bilingual programs are implemented to serve the interests of the dominant group in society; in this case, White families of privilege. Along this vein, a clear separation of languages in dual language instruction models is seen as a way of perpetuating the social stratification and marginalization of language minority students. The sociopolitical, pedagogical, theoretical, historical, and legal factors that have contributed to the current nature of dual language program models in the United States are explored in depth. In an attempt to determine what is best practice for linguistically diverse students within a dual language classroom, we review recent research on how children acquire a second language and look into the concepts of dynamic bilingualism and translanguaging. The second part of this paper is organized into a guide for educators on how to design translanguaging spaces within a dual language Unit of Study. An exploration of how to create translanguaging spaces in a dual language classroom, as well as the specific purposes translanguaging spaces can serve, is supplemented by examples taken from a Common-Core aligned Social Studies Unit for the Spanish/English dual language first grade classroom called “The Family Photo” (Solorza, Leverenz, Frias, Aponte, Becker, García & Sanchez, 2016). Tess Leverenz and Bianca Frias created the materials for this Unit of Study, which are included in the Appendices of this paper.

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Separate But Not Equal: Questioning la separación de idiomas of Dual Language Instruction*



*As you have probably noticed, the title of this paper is written in a combination of English and Spanish. Furthermore, there is no change in formatting to distinguish between the two languages as we often see in bilingual texts (e.g., Spanish written in italics). This was done deliberately. The author of this paper implores the reader to consider his or her feelings when reading text in a mix of Spanish and English. Are the feelings positive? Negative? Perhaps they are just as mixed as the language in which the title is written. Be mindful of your reactions to sentences in Spanish/English as you encounter them, as we will be revisiting this point of reflection at the end of Part Two of this paper.

I. La naturaleza de la educación bilingüe y Dos Idiomas en los Estados Unidos

At its most basic level, the term *bilingual education* is defined as “the use of two (or more) languages of instruction at some point in a student’s school career” (Creese & Blackledge, p. 103, 2005). The variation of program models within the parameters of “two (or more) languages of instruction,” however, is quite great. Dual language instruction can be offered in variety of formats, depending upon the goals of the program and the student population that it serves. The term “program model” specifically refers to “the span of language use and distribution toward a goal for a specific population, across the grades” (Lessow-Hurley, p. 13, 2009). By cross-referencing the community, the curriculum, the language, and the learner, one theorist found 90 different possible kinds of dual language program models (Lessow-Hurley, 2009). In the interest of brevity, this range of programs can be separated into two main categories of dual language program models: assimilationist and pluralistic.

The goal of assimilationist programs is to mainstream ethnic and linguistic minority children into the dominant culture. In this case, the “minority” language refers to Spanish and the “dominant culture” is that of the United States. Assimilationist program models foster subtractive bilingualism, in which the second language (English) is added at the expense of the first language (Spanish) and its culture (Cummins, 1994). One example of an assimilationist program that follows subtractive bilingualism is a transitional program. In transitional programs, the native language is used for instructional purposes until students have achieved test-based satisfactory levels of English proficiency. The expectation is that students will be ready to move into English-only classrooms after a period of only three years in a transitional program (Lessow-Hurley, 2009). Cummins (1994)

describes the danger of subtractive bilingualism, in that the first language and culture are devalued not only by schools and by the wider society.

Pluralistic programs, on the other hand, support minority languages and cultures (Kjølseth, 1976). Pluralistic programs are additive in nature and promote bilingualism, biculturalism, and biliteracy for language minority students. In additive bilingualism, a second language is added while the first culture is valued and the first language continues to develop (Cummins, 1994). Research shows that an additive bilingual environment fosters greater academic success and builds self-esteem among students than with a subtractive bilingual model. Examples of pluralistic programs in the United States that embrace additive bilingualism are two-way bilingual programs, enrichment programs, enrichment/two-way programs, and maintenance programs. While there is variation on the process of developing bilingualism among these programs, respect and appreciation of first and second language and culture is consistent (Lessow-Hurley, 2009).

The popularity of dual language programs in this country is on the rise. In lieu of this movement, the press has begun to cover the benefits of such an approach to language learning and instruction. An article was published in *The New York Times* exploring the growing dual language movement in cities around the United States. “Once seen as a novelty, dual-language programs are now coming into favor as a boon to both native and nonnative English speakers, and in areas around the country their numbers have been exploding” (Harris, 2015). The article explained that the primary goal for many dual language programs, specifically in New York City, is to support linguistically and culturally responsive education for English-language learners (ELLs). The appeal of dual language programs to native English-speaking parents is also increasing, as biliteracy is viewed in their own children as an important advantage in today’s global economy. An article also appeared

in the *Harvard Education Letter* regarding the flourishing dual language programs across the country. It stated that over the past decade, dual language programs operating in U.S. schools have increased from 260 to an estimated 2,000, with more than 300 in the state of New York alone. Richard Riley, who was the education secretary in 2000, was quoted on the need to invest in dual language programs: “In an international economy, knowledge, and knowledge of language, is power” (Wilson, 2011).

With growing popularity and higher demand for dual language programs in America comes a myriad of program models available to meet the needs of a larger variety of students. Schools in the United States, however, have primarily adopted the following four models of language learning and instruction (Wilson, 2011):

Dual Language (also known as dual immersion, two-way dual language, or two-way immersion): English language learners and native English speakers are grouped together to learn content in both languages. The goal is to achieve bilingualism and biliteracy for both language minority and language majority students (Lessow-Hurley, 2009). The use of English and Spanish in literacy instruction is always rendered separate (Garcia and Wei, 2014).

Transitional Bilingual Education (TBE). Students receive instruction in their first language and eventually entirely in English, making the program subtractive in nature. Transitional programs serve students who have insufficient English to function academically and therefore aim to develop these students’ proficiency in English (Lessow-Hurley, 2009). Reading and writing is traditionally done in both languages, but instruction usually follows the reading and writing norms of English (Garcia and Wei, 2014).

English as a Second Language (ESL) Pull-Out and Push-In: ESL tutors coordinate with mainstream classroom teachers to help ELL students achieve academic proficiency in English. In this model, ELL students may also receive ESL tutoring sessions outside the classroom. This model is an example of an assimilationist program whose aim is “moving ethnic minority children into the dominant culture” (Lessow-Hurley, 2009).

A key element of the above dual language program models is a clear separation of the two languages. Each program differs in the percentages of time allotted to the two target languages. The two main models of language division are the 50/50 model and the 90/10 model. In the 50/50 model, instructional hours are divided equally between English and Spanish. The two languages may be divided temporally (by period, day, week, or month) or by teachers assigning certain content areas to each language. In the 90/10 model, 90% of instruction is designated to teaching the minority language in the earlier grades. As students progress through grade levels, the amount of English instructional gradually increases. Figure 1 visually represents these two models of language division. (Grunow, 2006)

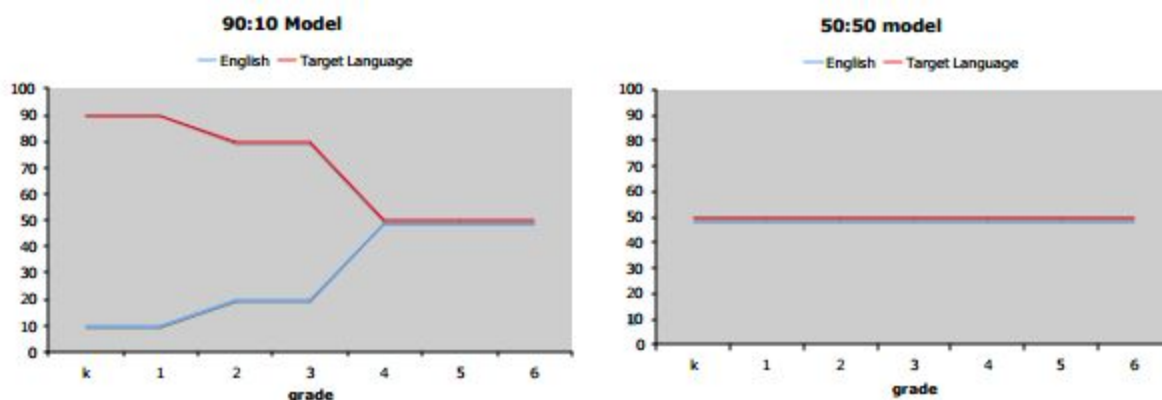


Figure 1. Language Allocation in 90:10 and 50:50 Dual Language Models. Adapted from Christian, 1994.

García (2009) assessed the biliteracy practices of these models of dual language programs in the United States. Biliteracy, compared to bilingualism, is defined as “any and all instances in which communication occurs in two or more languages in or around writing (Hornberger, p. 213, 1990). In considering the kinds of biliteracy use in U.S. schools, García (2009) found that either the *convergent biliterate model* or the *separation biliterate model* is present in the language program models listed above. In the convergent biliterate model of biliteracy, literacy is expected and assessed only in the majority language. Minority literacy practices are also copied from those of the majority language. The separation biliterate model is used to communicate in either one of the two languages when writing in that language. Under this model, students are encouraged to think in the language in which they are reading or writing (García, 2009a). Whether dual language programs follow a convergent biliterate model or a separation biliterate model of biliteracy, there is a consistent separation of languages in teaching, learning, and assessment.

II. ¿Por qué se separan los idiomas?

It has been determined that the use of English and Spanish in literacy instruction in dual language classrooms is often rendered separate. Major models of dual language programs in the U.S. are based on the theory that the learning and teaching of languages should be kept separate (Creese & Blackledge, 2010). But what led to this conception of language instruction in this country? Bilingual educators in this country follow a prescriptive norm of teaching and learning languages separately, but do we ever stop to ask why? Furthermore, do we ever question if a separation of languages is indeed best practice? We may want to believe that our point of view regarding current educational practice is logical, but every idea we have is based upon inherent assumptions (Valencia

& Solórzano, 2009). In the following section, we will explore the sociopolitical, pedagogical, theoretical, historical, and legal factors that have contributed to the widely accepted notion that languages should be taught and learned separately. We will also reveal the centuries-old premise of deficit thinking regarding marginalized children, specifically minority language children (Valencia & Solórzano, 2009). By reviewing the foundations of language separation in schools in this country, we may begin to view our assumptions about dual language program models through a critical lens and consider a more unbiased conception of best practice.

Sociopolitical factors

To analyze the sociopolitical factors that led to the current nature of dual language programs in the United States, we return to the articles published in *The New York Times* and *Harvard Education Letter*. Both articles discuss the rise in popularity of dual language programs in this country, which has an appeal for native English-speaking families in our global economy. Bilingual education, which was once quite controversial, is now becoming quite popular in U.S. schools. Some of the benefits of bilingual education, as summarized by Cummins (2009), are as follows:

- There are significant positive relationships between academic skill development in first and second languages.
- Bilingual education programs are more effective in developing second language literacy skills among minority students than are monolingual programs.
- Academic language proficiency (CALP) and conversational fluency (BICS) in first and second languages are developed.

- Affirmation of minority student identity within the school environment results in student empowerment and encourages literacy engagement.

Interestingly, none of these benefits of dual language education are mentioned in either article in *The New York Times* or *Harvard Educational Letter*. The focus is more on the the promise of dual language to “promote biliteracy and positive cross-cultural attitudes in our increasingly multilingual world” (Harris, p.1, 2011) as opposed to the advantages of dual language programs for minority language students. The motivation for bilingual education in this country, therefore, caters more to native English-speaking populations trying to thrive in today’s global economy. Dr. Nelson Flores reflects on this idea in his blog *The Educational Linguist*. He theorizes that “providing privileged White students language skills [in the Dual Language classroom] that will make them marketable without instilling in them an awareness of their White privilege may inadvertently serve as a tool for maintaining the very hierarchies these programs were originally designed to dismantle” (2014). Flores goes on clarify that he is not suggesting that White parents should not want their children to be bilingual.

“What I object to is the individualistic narrative that is often associated with their support for bilingual education. It is about how bilingual education can benefit “my child” through providing marketable skills and cognitive advantages. If there is any acknowledgement of benefits for minoritized students it is framed as an afterthought. Minoritized children are depicted as the benefactors of altruistic White families who bring cultural and financial capital that would not otherwise be available to them” (Flores, 2014).

Cummins (2009) posits that “bilingual programs are minimally controversial when they are implemented to serve the interests of dominant groups in our society” (p. 19). Bilingual programs that maintain a clear linguistic separation and explicit spaces for Spanish instruction, serve these “dominant groups,” in this case native English-speaking children whose families hope that their

bilingualism will benefit them in a global job market. There is a difference, therefore, between the acquisition of English for minority children and the acquisition for majority children in the dual language classroom. “For minority children, the acquisition of English is expected. For majority children, the acquisition of a non-English language is enthusiastically applauded” (García, 2005).

While the definition of bilingual education is simple, it is clear that the concept of dual language programs in this country is far more complex. As Cummins (2009) puts it, bilingual education is not “a politically neutral instructional phenomenon, but rather is implicated in national and international competition between groups for material and symbolic resources” (p. 19). He goes on to explain that the sociopolitical dimensions of bilingual education “derive from the fact that use of a language as a medium of instruction in state-funded school systems confers recognition and status on that language and its speakers” (Cummins, p. 19, 2009). Dual language instruction, therefore, becomes a way of legitimizing minority language and culture within the dominant society. It is through bilingual education that the need for children from minority groups to be understood and express themselves in their own first language is met.

Kjolseth argues that while this may be so, the American view of bilingualism, “which places higher value on school-acquired foreign languages but devalues and discourages vernacular languages, is designed to reaffirm the status quo and maintain social stratification by helping the society explain away social injustices” (Casanova & Arias, p. 3, 1993). García (2009b) argues that the American educational system’s “denial of the potentials of bilingual children” (p. 141) is a manifestation of Foucault’s concept of *governmentality*. Under governmentality, schools regulate the way students use language and establish language hierarchies that value certain languages over others (Foucault, 1991). Interpreted within the framework of Antonio Gramsci’s *hegemony* (García, 2009b),

governmentality is an example of how people comply with an invisible cultural power. Along this vein, by maintaining a strict separation of languages, a space for linguistic freedom and use of the vernacular is repressed. Separation of languages in bilingual education therefore becomes a way to perpetuate the social stratification and marginalization of language minority students, under the guise of culturally and linguistically responsive dual language program models. Lemke's (2002) argument accentuates this point:

“It is not at all obvious that if they were not politically prevented from doing so, “languages” would not mix and dissolve into one another, but we understand almost nothing of such processes. ...Could it be that all our current pedagogical methods in fact make multilingual development more difficult than it need be, simply because we bow to dominant political and ideological pressures to keep “languages” pure and separate?” (as cited in Creese & Blackledge, p. 106, 2010)

Pedagogical and theoretical factors

There is a substantial lack of data on second language teaching and learning. Two National Research Council (NRC) reports discuss this absence of research on how best to teach English to bilinguals: “Researchers and educators possess scant empirical guidance [on] how best to design literacy instruction” (Snow, Burns, & Griffin, p. 15, 1998) for limited English-proficient students in both English and Spanish. NRC found a number of problems were identified with the current research on English-language development based on their studies, such as a failure of theories to take into account the complexity of language learning and teaching and a lack of explicit objectives in dual language programs that make it challenges to design evaluation studies (García, 2005). There is also a lack of substantial evidence that separation of languages best supports language acquisition. The absence of such research proves that the argument that languages should be kept separate in the learning and teaching of languages is motivated by political and ideological factors rather than

pedagogical theory. An early text on language distribution in bilingual education supports this point, explaining that “the inappropriateness of the concurrent use of [language mixing] was so self-evident that no research had to be conducted to prove this” (Jacobson & Faltis, p. 4, 1990).

Dual language programs that adopt language separation as bilingual pedagogy are supported by the current prevalence of monolingual instructional approaches in American schools.

Lindholm-Leary (2006) describes American two-way bilingual immersion programs, one type of dual language program model, as “periods of instruction during which only one language is used (that is, there is no translation or language mixing)” (p. 89). The rationale behind this kind of monolingual instruction and continued separateness is based on what Cummins (2008) refers to as the “two solitudes” assumption (p. 65). The “two solitudes” assumptions are listed as follows:

- “1. Instruction should be carried out exclusively in the target language without recourse to the students’ L1 [first language].
2. Translation between L1 and L2 [second language] has no place in the teaching of language or literacy. Encouragement of translation in L2 teaching is viewed as a reversion to the discredited grammar/translation method ... or concurrent translation method.
3. Within L2 immersion and bilingual/dual language programs, the two languages should be kept rigidly separate: They constitute “two solitudes.” (p. 588)

Cummins (2005) theorizes that the “two solitudes” assumptions drive bilingual educators to insist on the separation of two languages, one being English and the other being the child’s vernacular. In this way, the goal of dual language instruction becomes producing bilingual students whose language development is equated to that of two monolinguals speaking separate languages. By strictly separating the languages, it is argued that the teacher avoids “cross-contamination” (Creese & Blackledge, p. 105, 2010) while acquiring a new linguistic system. While this argument asserts that keeping language separate helps students, defining *when* and *how* students can utilize their bilingualism actually limits “student opportunities to produce language and develop more complex

language and thinking skills” (García, p. 37, 2005). The “two solitudes” assumptions, therefore, place boundaries on language use. They also perpetuate traditional additive notions of bilingualism and multilingualism, suggesting that speakers “add up” whole autonomous languages (García & Wei, 2015). This viewpoint, which assumes the bilingual speaker to be composed of two separate monolinguals, is referred to as the fractional perspective of bilingualism (Grosjean, 1982). García (2009) associates this view with bilingualism seen through a Western scholarly lens as “double monolingualism” (p. 141). Under the fractional view, bilinguals are expected to develop parallel linguistic competence in both languages simultaneously. This viewpoint is therefore quite detrimental to the unique bilingual identity in that it undermines the idea that “each bilingual is a unique individual who integrates knowledge...from both languages to create something more than two languages that function independently of each other” (Reyes, p. 1, 2008). Nonetheless, the fractional view of bilingualism has been consistent in dual language pedagogy. Bilingual educators in this country believe that separating languages aids in developing fully bilingual and biliterate individuals (or two monolinguals in one body), while the mixing of languages may result in those who are haphazardly or only partially bilingual (Reyes, 2008). Additionally, experimental designers in psycholinguistics and neurolinguistics tend to focus on the ability to separate languages “as a telltale performance indicator of a bilingual’s linguistic proficiency, even competence” (García & Wei, 2014).

There has been a long history of separation in education programs. A separation of students by language level to maintain comprehensible input, and a separation of languages to keep focus on the dominant language. From this perspective, code-switching between the dominant language and native language is often seen as a sign of “linguistic and cognitive deficiency” (García & Wei, p. 53,

2014). Interestingly, we see emotional implications for those who advocate for this separation of languages in a pedagogical context. In 1981, Zentella conducted a study on the use of code-switching in two bilingual classrooms in New York City. The teachers and students were of Puerto Rican origin. Zentella recorded one of these teachers saying, “When they don’t understand something in one language, they’ll go to the other, which is easier for them... and like, then sometimes I have to be bouncing from one language to the other, which is wrong” (Creese & Blackledge, p. 105, 2010). This teacher clearly expressed moral disapproving of the use of language mixing in her classroom. Another study on code-switching (Shin, 2005) determined a wealth of negative attitudes toward language mixing, indicating that bilinguals “may feel embarrassed about their codeswitching and attribute it to careless language habits” (p. 18). A description of code-switching in Malaysia (Martin, 2005) underscores this sentiment:

“...the use of a local language alongside the “official” language of the lesson is a well-known phenomenon and yet, for a variety of reasons, it is often lambasted as “bad practice,” blamed on teachers’ lack of English language competence ... or put to one side and/or swept under the carpet.” (p. 88)

These studies demonstrate how language mixing in an educational context is traditionally frowned upon pedagogically. There is an overall unfavorable or guilt-laden attitude toward language mixing among bilingual teachers and learners. Additionally, research shows that moving between languages in the act of code-switching is “rarely institutionally endorsed or pedagogically underpinned” (Creese & Blackledge, p. 105, 2010). This research, along with a negative association of language mixing among bilingual educators, acts as a strong contributing factor to the belief that languages should be taught and learned separately in dual language programs.

But how and why has such a strong sentiment developed? To determine the root of the negativism surrounding language mixing, we must focus our attention on language attitudes. Lessow-Hurley (2009) posits that it is hard to perceive our own attitudes about language because the “emotional bond we have to our native language is extremely strong” (p. 33). She proves this point by drawing an analogy between our attachment to our native language and Søren Kierkegaard’s homemade porridge. Nineteenth-century Danish writer and philosopher Kierkegaard, reflecting on the porridge his mother would make for him as a child, claimed that no other porridge could ever be as flavorful or delicious. Just as Kierkegaard believed that no porridge could compare to his mother’s own homemade porridge, we often believe that “no language ever seems quite as rich or evocative as our own” (Lessow-Hurley, p. 33, 2009). This leads to the prevalent attitude that some languages or dialects are better or more correct than others. By holding the opinion that one language or dialect is superior cultivates the idea that other languages are inferior, and that the mixture of the two would create “cross-contamination” of languages (Creese & Blackledge, p. 105, 2010). As long as people feel close emotional and personal ties to the languages that they speak, these kinds of biased language attitudes in society will continue to persist (Lessow-Hurley, 2009).

Historical and legal factors

To determine the historical factors that shaped the foundation of bilingual education in this country, we return to the 17th century. Scores of people entered North America in the early 1600’s, as Dutch, French, British, and Swedish colonists carved out settlements on the new American continent. The New World was considered a “safe haven” (Brown, p. 1, 1992) for those who wished to escape religious intolerance and cultural and ethnic oppression. These settlers created

exclusionary communities in order to maintain their own culture and language. The tradition of linguistic diversity was continued by settlers for more than two centuries, who maintained their native tongue through the educational systems they established within their communities. Schools were set up by various ethnic groups to “serve their own” (p. 1). It was the accepted norm during this time, therefore, for a variety of academic subjects to be taught solely in the native language of each settlement.

Throughout the early migration period and early years of nationhood, there was an enthusiasm for linguistic diversity. Intellectual leaders like Thomas Jefferson encouraged the study and maintenance of foreign languages, as well newspapers, social and religious organizations, and schools (Casanova & Arias, 1993). John Adams was one proponent of repressing linguistic diversity and making English the nation’s official language, but his push for English was rejected by the new government in that it was “deemed incompatible with the spirit of freedom in the United States” (Hakuta, p. 165, 1986). While the Colonial Period remains to be the only time in our history during which the objective of language education programs was bilingualism (Brown, 1992), America continued to embrace its polyglotism throughout the 1800s. Any immigrant group with adequate political power during this time was able to integrate its native language instruction into the schools. This part of our nation’s history is ignored, however:

“...by most citizens who tend to see current programs of bilingual education as an aberration and blame them on recently arrived immigrants from Latin America. The perception that the United States is, and always has been, a monolithic English-speaking nation is a persistent myth belied by the nation’s history” (Casanova & Arias, p. 6, 1993).

By the late 19th and early 20th centuries, a number of legal, social and political factors led to the development of an oppositional public opinion against the maintenance of foreign languages. A rise

in immigration gave way to this movement in two ways. Firstly, as immigration increased and the student population of public schools rose, the need to make accommodations for immigrant children waned in importance. Secondly, a growing number of immigrant populations led to fear of “the foreign element, and the lack of English language and literacy were proposed as reasons for restricting entry into the country” (Casanova & Arias, p. 7, 1993). A rise of nativism marked the end of the nineteenth century and the start of the decline of dual language instruction. The “Americanization” campaign was launched in 1900, which equated English competency and fluency to national loyalty. The United States’ involvement in World War I in 1917 gave rise to strong anti-German feelings and German language restrictions, bringing bilingual education to a complete halt. Any possibility of the use of dual language instruction in the United States would not emerge again until the early 1960s (Casanova & Arias, 1993).

The arrival of Cuban political exiles in Florida and a consequent rise in Cuban populations led to the establishment of a dual language Spanish/English program in 1963. The success of such an innovative program can be attributed to the Cuban immigrant group’s “middle- and upper-class backgrounds...their condition as victims of a communist state...[and] their unquestioned loyalty to U.S. policies” (Casanova & Arias, p. 8, 1993). There was also the national expectation that the Cuban immigrant group was only here temporarily, and so creating a dual language school was justified in that it helped to maintain their native language. Subsequent national sympathy and political support for the Cubans, along with a generous grant from the Ford Foundation, gave power to a new effort towards dual language instruction in America.

This momentum continued throughout the 1960s and 70s, as the rights of language minority students in schools began to gain establishment. Great strides were taken in appreciation of minority

language use in schools, and state education laws which had previously prohibited the use of foreign languages in schools were progressively repealed. The Elementary and Secondary Education Act (ESEA) was approved and funded by Congress in 1965 in an attempt to equalize educational opportunities. Spring (as cited in Brown, 1992) posits that what this act also did, however, was make “categorical funding a method for shaping local educational actions according to a particular political and social society” (p. 9). A few years later, in 1968, bilingual education was authorized under the Bilingual Education Act as a discretionary federal program as part of the ESEA (now reapproved as No Child Left Behind). This meant that languages other than English were finally allowed in schools, ending linguistic and cultural exclusion in an educational context. The program was not seen as an innovative action toward language minority advocacy, however, but as a “poverty program targeted at students who were poor and ‘educationally disadvantaged,’ presumably because of their inability to speak English” (Casanova & Arias, p. 9, 1993).

In 1974, the U.S. Supreme Court affirmed equal educational opportunities for language minority students in *Lau v. Nichols* (Casanova & Arias, 1993). The Court did not specifically mandate bilingual education, rather it made amendments to the Bilingual Education Act that urged appropriate action to be taken to guarantee equal educational opportunity for language minority students. By not specifying what constituted “appropriate action,” the exact approach to take on minority language instruction in schools became and continues to be an ambiguous and subjective issue. Out of the debate on how much of the students’ native language should be used in schools grew two diverging viewpoints: advocates of multiculturalism and maintenance programs that preserve the native language and those who believed that children should be assimilated into the dominant language and culture. A lack of federal assistance and difference of opinion among the

states concerning minority language instruction and a strong public reaction to the influx of immigration has weakened support for dual language instruction in this country among assimilationists (Lessow-Hurley, 2009). The focus of the debate between these two sides is on “how notions of need are defined and the best means for fulfilling them (Secada & Lightfoot, p. 44, 1993).

This point of contention over language instruction can be recognized on the state level. In 1983, bilingual education was allowed in all 50 states and 9 states created laws that required some form of dual language instruction for students limited English proficiency (Lessow-Hurley, 2009). Currently, 31 states have eliminated their mandate for bilingual education and now hold official English legislation (ProEnglish, 2015). Two of the states that do not require bilingual education, California and Arizona, are within the top ten states that have the highest minority language population (Lessow-Hurley, 2009). Under No Child Left Behind (2001):

“every local school district must provide its English learners with instruction in English language development while simultaneously ensuring that students are held to the same educational standards and outcomes as their English fluent peers. It also means that schools may make use of a student’s native language for the purpose of learning English and content. As in the case of EL [English learner] identification, however, the guidelines for determining which instructional programs and assessments to use and the role of a student’s native language in instruction are left largely to state education agencies” (Zacarian, p. 11, 2012).

By establishing a historical context for bilingual education, we can better understand how and why our country’s current perception of dual language has developed over time. Dual language instruction has been available in this country since the 17th century (Lessow-Hurley, 2009), while the *symbolism* of language itself has evolved throughout the United States’ history:

- In **the 1600s** as flows of immigrant groups entered and settled in North America, language was seen as a symbol of linguistic, cultural, and ethnic conservation. The native tongue of

groups with sufficient political power was maintained through education within their homogenous communities. At this time, the “majority group” was actually the conglomeration of a number of “minority groups.”

- Throughout **the 18th and 19th centuries**, language acted as a symbol of freedom. Linguistic diversity was applauded by intellectuals, social organizations, newspapers, and other dominant groups of society.
- At the turn of **the 20th century**, public opinion on linguistic diversity and dual language instruction became oppositional as immigration into the country increased. The majority language became a symbol of nativism and national loyalty, and the dominant group feared any other language that represented “the foreign element.”
- In **1963**, the first dual language Spanish/English school in Miami, Florida. The Cuban immigrant group that began the school was viewed sympathetically by U.S. citizens as victims of a communist state simply trying to maintain their native tongue while in their country temporarily. In this way, the minority language was seen by the majority group as symbol for strength and perseverance.
- Throughout the **1960s and 70s**, the symbol of language was multifaceted and controversial. The minority language symbolized advocacy (specifically for equal educational opportunity and linguistic and ethnic rights), while simultaneously symbolizing poverty and inferiority. The Supreme Court’s ambiguity in the specifics of appropriate language instruction in schools led caused much public debate. During this time, language became a symbol of contention and subjectivity.

- Currently, language still symbolizes diverging viewpoints. English is seen by the majority group as a way to perpetuate assimilation into the mainstream culture, and by the minority groups as the key to economic success. Spanish, on the other hand, is advertised to the majority group as an advantage in the global job market.

History clearly repeats itself as we see cyclical patterns of language perception by the majority group in the United States. Language has evolved as a symbol throughout time, yet it has always been and will be subjective to public opinion, heavily influenced by legal and sociopolitical factors. Due to a history of change and ambiguity around the nature of language instruction in this country, there is a subsequent lack of research regarding best practice in dual language program models. There is also much debate over the needs of minority language children in this country, and how to best meet their needs. Within such a linguistically and culturally diverse country, the minority language can be seen as a symbol of threat to national unity, while the majority language can be seen as symbol of common American heritage and democratic values (Secada & Lightfoot, p. 44, 1993). Perhaps the majority group fears what symbol may arise if a separation of languages is removed in the dual language classroom, resulting in a mixture of two languages that are characterized by history, controversy, and caprice.

III. Cómo se adquiere el lenguaje

While there is ambiguity surrounding evidence-based best practice in the context of a dual language classroom, much research has been done in the field of linguistics regarding how language is acquired. In 1967, linguist and neurologist Eric Lenneberg posited that second language is best acquired during the *critical period*, from age two to the beginning of puberty. His theory was based on

the notion that this occurs once the brain completes the lateralization process and both hemispheres have fully developed their respective functions (Lessow-Hurley, 2009). A recent study done by Bialystok and Hakuta (as cited in Lessow-Hurley, 2009) revealed that if there is a critical period, it is more likely before the age of five. Additional research suggests that this is due to the early development of “neural circuitry and overall architecture...in infancy to detect the phonetic and prosodic patterns of speech” (Kuhl, 2010). Once the neural architecture for a certain language is established, it “impedes learning of new patterns that do not conform” (Kuhl, 2010). The brain’s ability to distinguish between speech patterns among different languages was recently explored in an article on bilingual infants. “Babies in bilingual environments can learn to distinguish the grammatical structures of two different languages,” Lewis (2013) explains. “The research shows that bilingual tots use qualities like pitch and duration of sounds to keep two languages separate” (Lewis, p. 1, 2013).

This evidence supports the fact that children in societies around the world can learn more than one linguistic form at a time. For example, Sorenson (as cited in García, 2005) had observed young children in the Northwest Brazil region to acquire three to four languages simultaneously. While children in the United States continue to be bilingual, bilingualism in this country “is largely transitional and results in shifts toward English within a few generations” (García, p. 24, 2005). This observation was noted in a 1983 study conducted by García, Maez, and Gonzalez in switched-language utterances of Spanish/English bilingual children in the United States. Their findings suggest that some children may pass through an intermediate developmental stage during which the two linguistic systems mix, then move on to the development of two separate languages

(García, 2005). This delay in language processing should not be viewed as a deficit, rather as evidence of cognitive development and the natural order of second language acquisition.

This phenomenon of language errors that occur during second language acquisition can be explained by Jakobovits' language transfer theory. According to Jakobovits (1968), language transfer theory "refers to the hypothesis that the learning of task A will affect the subsequent learning of task B" (p. 55). The transfer of language structure can be justified by the "underlying organizational principles of the languages and the learner's metalinguistic awareness of that knowledge" (Lewis, 2014). Errors that occur during second language acquisition can therefore be accounted for by the application of the same strategies children use when acquiring a first language (e.g., production simplification and overgeneralization) (García, 2005). Cummins' theory of language interdependence is based on this idea. Cummins (1979) asserts that there is a common underlying proficiency of language that supports a transfer of academic skills and knowledge across languages. During the process of learning one language, a child acquires a set of skills and metalinguistic knowledge that can be tapped when acquiring another language. Figure 2 shows Cummins' visual representation of this concept using the "Dual Iceberg Model" (Cummins, 2015):

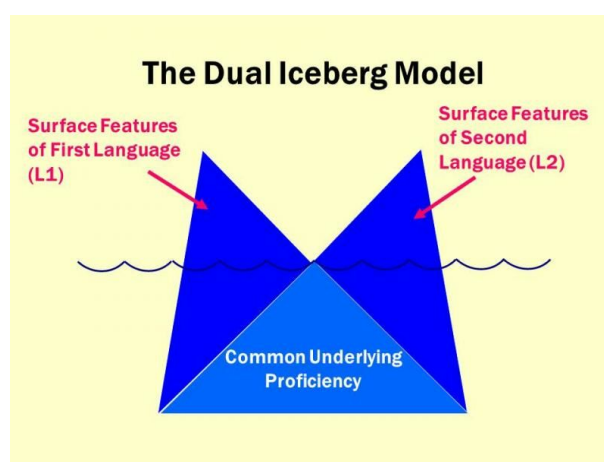


Figure 2. Cummins' hypothesis on language interdependence. From Cummins, 2015.

The “Dual Iceberg Model” demonstrates how the common underlying proficiency of skills and knowledge acts as the base for the development of the first and second languages. On the surface, it appears that the first and second languages function independently. Under the surface, however, there are academic, intellectual, and metalinguistic processes that are shared by both languages (Cummins, 1979). Subsequently, development of skills and knowledge in one language is beneficial to all linguistic systems.

IV. Los aspectos sociales del lenguaje

Recent research on how children acquire a second language has broadened to include aspects of the form and function of language, such as purpose and use. Lessow-Hurley (2009) refers to children as sociolinguists, in that they alter their language use in response to “the setting, the function of the interaction, and the relative status of the individuals involved” (p. 53). This idea is linked to our current understanding that language is inextricably bound to and develops within its physical and social context. We can conceptualize language as a communicative experience, as well as the convergence of social, psychological, and linguistic domains (García, 2005). Russian philosopher Mikhail Bakhtin formulated the term *heteroglossia* in the early 20th century. Heteroglossia posits that language is “incapable of neutrality because it emerges from the actions of speakers with certain perspective and ideological positioning” (García & Wei, 2014). Every act of speech, therefore, has been shaped by political, social, and historical forces (Creese & Blackledge, 2005). Bailey (2007) concurs with Bakhtin, arguing that heteroglossia explains that language is social and loaded with perspectives. It accounts for subjectivity and multiple meanings of the same language

content. Heteroglossia, according to Bailey (2007), “explicitly bridges the linguistic and the sociohistorical, enriching analysis of human interaction” (p. 269).

By taking the perspective of heteroglossia, we can begin to explore the concept of *linguaging*. The first mention of linguaging was not by linguists or philosophers, but by biologists. Humberto Maturana and Francisco Varela hypothesized that our knowledge, our actions, and our perceptions of the world are affected by our social and biological experiences (García & Wei, 2014). “It is by linguaging,” Maturana and Varela (1998) argue, “that the act of knowing...brings forth a world” and that linguaging is seen as a “continuous becoming that we bring forth with others” (pp. 234-235). Linguaging is therefore a social process affected by environmental factors that allows us to simultaneously make sense of the world and communicate within it. A.L. Becker (as cited in García & Wei, 2014), explains that linguaging “shapes our experiences, stores them, retrieves them and communicates them in an open-ended process” (p. 8).

V. Bilingüismo dinámico

Language is no longer viewed as a structured linguistic system isolated from social experience. Cummins’ (1979) theory of common underlying proficiency supports this conceptualization of language, asserting that there is a cognitive interdependence of languages that enable linguistic transfer. This idea is also underpinned by Grosjean’s (1928) position that bilinguals are not two monolinguals in one body. Cummins and Grosjean’s theories lead us to the term *dynamic bilingualism*, formulated by Ofelia García in 2009:

“Unlike the view of two separate systems that are added...a dynamic conceptualization of bilingualism goes beyond the notion of two autonomous languages...Instead, dynamic bilingualism suggests that the language *practices* of bilinguals are complex and interrelated;

they do not emerge in a linear way or function separately since there is only one linguistic system” (García & Wei, pp. 13-14, 2014).

García’s theory of dynamic bilingualism not only breaks the mold of a linguistic system that is separate from social context; it also goes on to suggest that our traditional understanding of separate languages is erroneous. While the term *bilingual* has come to mean knowing and using two autonomous languages, this is based on a history of treating languages as “separate codes with different structures” (García & Wei, p. 12, 2014). It can be argued that every communicative experience we have in our interactions with others and with our environment is stored in our linguistic repertoire — phonological, morphological, syntactic, semantic, and pragmatic — which manifests as a single linguistic system. García & Wei (2014) created a visual representation of three different views of bilingualism: (1) traditional bilingualism/two autonomous linguistic systems, (2) Cummins’ linguistic interdependence, and (3) dynamic bilingualism. Figure 3 depicts the differences between these three notions of bilingualism (García & Wei, p. 14, 2014):

which García and Wei speak refer to the strict separation of languages, constructed by a variety of historical, legal, sociopolitical, and pedagogical factors.

In a society based on separate linguistic systems, bilinguals must identify themselves as individuals who speak two separate languages. This is reinforced by a separation of languages in dual language programs, in that bilinguals “constrain their own bilingualism to two separate autonomous languages” (García & Wei, p. 15, 2014). The act of allotting time to two languages, whether the languages are divided temporally or assigned to certain content areas, constrains bilingual individuals. While bilingual speakers may *act* monolingually within a society that views languages as separate systems, this does not mean they have separate linguistic systems. Dynamic bilingual practices, then, involve using one’s entire semantic repertoire (as depicted by the linguistic features in the single box of dynamic bilingualism in Figure 3) to adapt the monolingual practices of society and institutions. By controlling two autonomous languages instead of honoring and capitalizing upon bilingual children’s language practices, dual language programs that insist on a separation of languages end up limiting bilinguals’ educational life and opportunities (García, 2009b). Dynamic bilingualism, therefore, is “both the foundation of languaging and the goal for communication in an increasingly multilingual world” (García & Wei, p. 16, 2014).

VI. Una realidad multilingüe

The majority of nations in the world today are at least bilingual, and most are multilingual. This is partially due to an increase in international immigration during the 21st century. Sollors (2009) estimated that in 2005, there were practically 200 million international migrants around the globe. In 2006, 56% of European citizens polled for a European Commission report were at least

bilingual, and 28% were trilingual (García & Wei, 2014). In 2007, 20% of the American population (around 55 million people) spoke a language other than English at home (US Census Bureau, 2007). Despite the multilingual reality of the world, schools in many of these countries continue to provide an education in the dominant or politically influential language of the state. Even when bilingual education programs are adopted in these countries, monolingual academic standard practices are still used. What is considered the “standard” form of a language is that which is spoken by the dominant group in society. Academic and economic success is therefore measured by the use and proficiency of this standard form of language, and any other language practices continue to be marginalized in society. This phenomenon can be explained by Bourdieu, (as cited in García & Wei, 2014) who posits that “schools are permeated with institutional norms and practices that are complicit with the power structures of dominant societies” (p. 49). The separation of languages, which can be seen as a mechanism that promotes standard Spanish and English, prohibits the use of vernacular language practices. García and Wei (2014) view strict language separation of dual language programs as a political reaction to an increasingly bilingual reality in an attempt to “erase the complex reality of US bilingual speakers” (p. 58). These programs separate children as speakers of one language or the other, thereby limiting them and defining their language identities. By turning a blind eye to linguistic diversity in this country, we deny the very real presence of a range of vernacular codes.

The detriment of ignoring the reality of a multilingual world becomes more tangible when we consider the current and projected demographics of those who speak a language other than English in the U.S. Between 1980 and 2010, there was a 232.8% increase of people that speak Spanish at home in the United States, and only a 22.7% increase of people who speak English at home in the United States during that time period (Ennis, Ríos-Vargas & Albert, 2011).

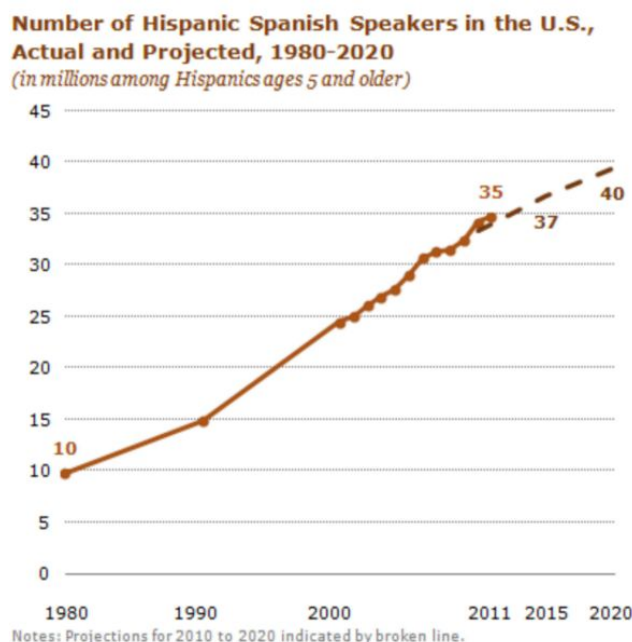


Figure 4. Actual and projected numbers of Hispanic Spanish-speakers in the U.S. From Lopez and Gonzalez-Barrera, 2013, September 5.

Figure 4 illustrates the actual and projected number of Hispanic Spanish-speakers in the U.S. between 1980 and 2020. According to U.S. Census Bureau Demographers Jennifer Ortman and Hyon B. Shin, the number of Hispanic Spanish speakers is projected to rise to between 37.5 million and 41 million by 2020 (Ortman & Shin, 2010). This data corroborates the need to adopt a linguistically and culturally responsive educational practice in order to support the growing number of Hispanic Spanish-speaking children in the U.S. By maintaining a strict separation of languages in dual language programs, we simply continue to marginalize and restrict a population that is growing rapidly in this country.

It is clear that as linguistic heterogeneity continues to increase, so does the need to promote flexible language teaching. In a recent study on biliteracy development of bilingual Spanish/English students, Escamilla (2009) found that Latino children in the U.S. are entering school as simultaneous bilinguals because they live in homes in which a variety of language practices are used. It is argued,

therefore, that a traditional approach to biliteracy practices is not appropriate. They suggest a biliteracy approach that allows children to draw on their entire linguistic repertoires and that focuses on cross-language connections that acknowledge “children’s developing skills in Spanish and English as intertwined rather than belonging to separate linguistic systems” (as cited in García & Wei, p. 62, 2014). To fully appreciate and potentialize the growing population of bilingual students, dynamic language learning and flexible language teaching must be considered.

VII. Translanguaging: Sin fronteras

Now imagine an educational context in which the linguistic practices of bilinguals are not constrained by a separation of languages; in which speakers do not have to conform to traditional ways of making meaning. This kind of linguistic freedom is made possible by *translanguaging*. Translanguaging is defined by García (2009b) as “the act performed by bilinguals of accessing different linguistic features or various modes of what are described as autonomous languages, in order to maximize communicative potential” (p. 140). In an educational context, translanguaging is a teaching tool that potentializes emergent bilinguals’ language development and ability to make meaning of content. It is a way of valuing students’ identities, culture, and bilingualism (Hesson, 2013). Translanguaging emerges from Chicana scholar Gloria Anzaldúa’s (1987) *borderlands theory*, which refers to an identity that straddles worlds, languages, and cultures within a space of transformation. “To survive the Borderlands/you must live sin fronteras/be a crossroads” (Anzaldúa, p. 77, 1987). Along this vein, translanguaging creates a space sin fronteras lingüísticas, nacionalistas y culturales (García & Wei, 2014). Emergent bilingual students can then draw on their

home language as a resource as they promote their academic success, as well as their own self-esteem (Freeman & Freeman, 2014).

The Welsh tradition of translanguaging, coined as *trawsieithu* by Cen Williams (1994, 1996), was a pedagogical practice in which students alternate between languages for receptive or expressive language purposes. Baker, who translated the Welsh *trawsieithu* as ‘translanguaging,’ defined the term as “the process of making meaning, shaping experiences, gaining understanding and knowledge through the use of two languages” (as cited in García and Wei, p. 20, 2014). Gutiérrez, Baquedano-López, and Álvarez (2001) interpret translanguaging as “hybrid language use,” or a “systematic, strategic, affiliative, and sense-making process” (as cited in García, p. 140, 2009b). As we can see, there is a slight variety among the definitions that scholars have given translanguaging; however, all acknowledge the *process* of “deep cognitive bilingual engagement” (García & Wei, p. 64, 2014) involved with translanguaging.

Baker (2001) describes the potential educational benefits of the cognitive bilingual engagement associated with translanguaging:

- “1. It may promote a deeper and full understanding of the subject matter.
2. It may help the development of the weaker language.
3. It may facilitate home-school links and cooperation.
4. It may help the integration of fluent speakers with early learners” (as cited in García & Wei, p. 64, 2014).

Baker goes on to explain that these advantages truly help to maintain and develop a speaker’s bilingualism, as the two languages’ growth is intertwined. In order to read a text in one language and then discuss it in another language, one must have a deep understanding of the subject matter (García & Wei, p. 64, 2014). Freeman and Freeman (2014) explain that the use of emergent

bilinguals' home languages helps them to make sense of what they are reading. "As they move back and forth across their languages, drawing on their entire linguistic repertoires, they are strategically constructing meaning" (Freeman & Freeman, 2014).

An important layer of translanguaging must also be addressed, and that is the social justice principle of dynamic bilingualism. Through this lens, translanguaging according to Mignolo (2011), refers to:

"...new language practices that make visible the complexity of language exchanges among people with different histories, and releases histories and understandings that had been buried within fixed language identities constrained by nation-states" (as cited in García & Wei, p. 21, 2014).

This particular definition of translanguaging highlights the idea that utilizing the whole of one's semantic and semiotic repertoire not only supports linguistic freedom, but also unshackles the constraints created by sociopolitical, pedagogical, and historical factors. By engaging in discursive practices that include all the language practices of all the students in the class, teachers "give voice to new sociopolitical realities" and interrogate "linguistic inequality" (García & Wei, p. 66, 2014). By removing the separation of linguistic systems, we take away the hierarchy, hegemony, and inequality that is linked to language-use in this country. We create a space that offers a wealth of communicative and educational possibilities (García, 2009b). García (2009) argues that this space should be preserved, "although not a rigid or static place, in which the minority language does not compete with the majority language" (as cited in García & Wei, p. 74, 2014). Without clear boundaries between languages, the community and identity of the bilingual student is strengthened and the *speaker* is placed at the heart of the interaction (Creese & Blackledge, 2010).

VIII. Ejemplos de translanguaging

People engage in translanguaging practices every day in America. One example is that of bilingual children. Bilingual or multilingual children may develop their bilingualism in many different ways (Garcia, 2009b). Primarily, these children grow up in a home in which they “language” in one way with their families, and “language” in another way when in another context such as school. As their bilingualism or multilingualism develop, these children translanguage depending upon the social conditions of their environment.

Another example can be seen through public advertisements. An advertisement may be created with the intention of appealing to a specific linguistic group, or to ensure that the advertisement appeals to speakers of a variety of language practices. García and Wei (2014) give an example of a translanguaged advertisement produced by the beer industry. If the beer industry wants Latinos in the United States to drink a specific brand of beer, they make create the advertisement: “A Nuevo Twist on Refreshment.” This advertisement would also reflect certain ingredients of a Mexican recipe (e.g., lime and salt). A translanguaged advertisement would have a more favorable outcome than an advertisement written strictly in English or Spanish. This is because the message for Latinos in the U.S. is not only captured by translanguaging, but also their “cultural hybridity” (García & Wei, p. 23, 2014). By translanguaging, a social space is created for bilingual Latinos living in the U.S. in which they are brought together by common language and cultural practices.

A third example, mentioned by García and Wei (2014), is the I ♥ NY sign. The linguistic construction of the symbol of a heart is traditionally classified as a noun. Yet in this sign, the heart takes the place the conjugation of the verb “to love.” When read aloud, people normally say “I love New York” instead of “I heart New York” because they know to change the grammatical structure

of the word that is associated with the heart symbol. Communication in the world today involves traditional linguistic signs, abbreviations, emoticons, and images such as ♥. Nicholas and Sparks (2014) maintain that these examples of translanguaging “reinforce the variation and creativity of speakers as they bring together multiple elements of rich and complex communicative resources” (as cited in García & Wei, p. 32, 2014).

IX. ¿Pero translanguaging no es la alternancia de código?

Discussing the concept of “translanguaging” in different ways often elicits the response: “But isn’t that just glorified code-switching?” Translanguaging, however, differs from the notion of code-switching. While code-switching is the shifting or shuttling between two separate languages, translanguaging refers to a speaker’s construction and use of interrelated discursive practices that cannot be assigned to any traditional definition of language (García & Wei, 2014). The concept of translanguaging takes us beyond language. Code-switching suggests the use of distinct languages, while translanguaging posits that we have one complete language repertoire from which we strategically select features to communicate effectively (García & Wei, 2014).

García has often referred to the language function on an iPhone to illustrate the difference between code-switching and translanguaging (García & Wei, 2014). The language-switch feature on the iPhone can be viewed as a reflection of the societal assumption that bilinguals switch between languages. It serves as an analogy for the linguistic constraints that are put upon bilingual speakers. García explains that translanguaging would be like turning off the language-switch feature of the iPhone, thereby “enabling bilinguals to select features from their entire semiotic repertoire, and not

solely from an inventory that is constrained by societal definitions of what is an appropriate ‘language’” (García & Wei, p. 23, 2014).

While translanguaging on an iPhone is constrained by contemporary technologies, we can see the use of translanguaging in writing. In the United States, bilingual Spanish/English writers will use translanguaging strategically for literary effect (García & Wei, 2014). One example is the Dominican-American writer Junot Díaz. In his Pulitzer prize-winning novel *The Brief Wondrous Life of Oscar Wao*, Díaz inserts Spanish words and phrases in English sentences and paragraphs. These Spanish interjections, which Díaz calls a “mash-up of codes,” do not include italics, quotations, or any way of privileging one language over another. Díaz (as cited in García & Wei, 2014) explains:

“By keeping the Spanish as normative in a predominantly English text, I wanted to remind readers of the fluidity of languages, the mutability of languages. And to mark how steadily English is transforming Spanish and Spanish is transforming English” (p. 27).

X. Aprendiendo de la alternancia de código

We now see flexible approaches to language pedagogy and code-switching being discussed in the literature. Hornberger (2005), for example, argued that “bi/multilinguals’ learning is maximized when they are allowed and enabled to draw from across all their existing language skills...rather than being constrained and inhibited from doing so by monolingual instructional assumptions and practices” (as cited in Creese & Blackledge, p. 106, 2010). Gumperz and Cook-Gumperz (2005) maintain that schools should create purposeful, interactive spaces in which language learners can safely draw upon all of their linguistic resources. Lin and Martin (2005) have called for more research on multilingual curriculum development, claiming that code-switching can actually be a resource for teachers. The “pedagogic potentials” (Creese & Blackledge, p. 106, 2010) of

code-switching include an increase in inclusion and participation, stronger relationships between teacher and students, greater support in the language learning process, and conveying understanding of concepts with more ease.

Freeman and Freeman (2014) posit that the negative associations with code-switching can be accounted for the assumption that emergent bilinguals switch languages because they do not have full command of English. “Many believe that true bilinguals should speak both languages perfectly, as if they were two monolinguals in one person, and that they should never mix the two languages. However, bringing in words from both languages enriches the conversation in the same way that having a large vocabulary in one language allows a person to express herself more fully” (Freeman & Freeman, 2014). When educators view code-switching through a lens of dynamic bilingualism, and not a monolingual one, the term loses its negative connotation. This new perspective on code-switching allows teachers and students to adopt translanguaging practices that “are associated with making meaning and improving communication among participants who are different, and yet participate more equally” (García, p. 148, 2009b).

Even though translanguaging is based on the notion that there exists only one linguistic code, analyzing how and why children code-switch can inform the creation and use of translanguaging spaces in an educational context. The following are results from research on why children may code-switch:

- **It depends on the language of the person one is speaking to.** Fantini (1985) noticed that his young bilingual son, Mario, switched easily between languages depending upon the language of the person he was speaking to. For instance, if Mario was speaking with a native

Spanish- or English-speaker, he would speak Spanish or English with him or her respectively.

- **Certain words may not be available in the language yet.** Studies on the code-switching of bilingual children have shown many one-word code switches. One explanation of this is that while they have the equivalent vocabulary in both languages, the word may not be immediately accessible in the other language.
- **Playing with and exploring language.** Code-switching can be a way for young language learners to practice their language skills by playing with language and exploring new words and sounds (García, 2005).
- **Language use is affected by one's social role.** Fantini brings attention to the child's social role in his or her code-switching choices. For example, an older child who is taking care of his or her younger siblings will switch to the language with which they are most comfortable. Older children will also often switch codes for clarification purposes, just as mothers switch languages with their children as a teaching aid to clarify between languages (García, 2005).
- **It depends on the speaking partner's level of fluency.** Reyes (1998) observed that when bilingual Spanish/English speakers were paired with a friend, they monitored their speaking partners' level of fluency and accommodated by code-switching to the other child's more proficient language.
- **Language use is a reflection of the language practices of the home community.** Zentella (1997) found that Puerto Rican children in New York code-switched when speaking with members of their home community. Interestingly, these children would only use one appropriate language when communicating with monolinguals. While this proves that they

were capable of linguistically achieving language separation, complete separation of languages was challenging for them. This is because their everyday communication involved a continuous mixing of the two languages. “For them, code-switching was seen as an acceptable and natural conversational strategy” (García, p. 29, 2005).

We see code-switching not as a deficiency as it has generally been conceived, but as a very complex skill. Children who are bilingual and code-switch between languages seem to be conscious of the possibilities made available to them through multiple language-use. Code-switching, therefore, becomes a reflection of the development of children’s metalinguistic awareness. In order to cultivate this development, the research shows that natural communication situations must be provided. These opportunities for natural communication that use a child’s full linguistic repertoire are achieved within a translanguaging space (García, 2005). It is important to keep in mind that translanguaging is best facilitated by combining dual language programs and a progressive child-centered education that builds on collaborative grouping of linguistically diverse students (García, 2009b). In this next section, we see how to purposefully create translanguaging spaces within a dual language Spanish/English curriculum.

PART 2



AN EDUCATOR'S GUIDE TO DEVELOPING A TRANSLANGUAGING UNIT OF STUDY FOR THE DUAL LANGUAGE CLASSROOM



Things to consider when designing translanguaging spaces

When developing a dual language unit that includes a translanguaging space, a few key ideas must be kept in mind. These ideas are not only related to using translanguaging as a pedagogic tool, but also to using translanguaging as a learner. The following concepts are either influenced by or found in García and Wei's *Translanguaging: Language, Bilingualism, and Education* (2014):

- ❑ An environment must be created in which learners feel secure in their sense of self and their multilingual identity. Once this is established, learners can practice language as they participate in a “continuous becoming” of themselves (p. 79).
- ❑ Translanguaging strategies should promote student self-efficacy.
- ❑ Learners should continually and actively engage in their learning. By interacting socially and cognitively in the learning process, languaging and meaning-making can be produced, supported, and extended.
- ❑ When learners take ownership of their language development, languaging becomes that of the learner, “his or her own being, knowing and doing, as it emerges through social interaction” (p. 80).
- ❑ Translanguaging should emphasize self-regulated learning and independence as students monitor and regulate their own knowledge.
- ❑ When a teacher uses translanguaging in the classroom, he or she gives up the role of the authority figure. Instead, he or she becomes a facilitator who is “able to set up the project-based instruction and collaborative groupings that maximize translanguaging to learn” (p. 93).

- ❑ Translanguaging should be viewed as a pedagogical toolkit for academic learning, as well as a way of valorizing and promoting pride in students' "ethnolinguistic identities" (p. 93).
- ❑ The translanguaging teacher should envision a classroom in which students feel confident to use their entire linguistic repertoire while simultaneously developing the ability to negotiate and decide upon which language features best serve their communicative and learning purposes. This is similar to the idea of developing a classroom community that supports the student's multilingual identity, except that in this case it is assumed that fluid language practices are not welcome in schools. These language practices — translanguaging practices — must therefore be appreciated and encouraged.
- ❑ Teachers should make their language expectations clear by communicating to students when to interact with content in English, Spanish, or a translanguaging space.

Putting theory to practice

With the preceding concepts in mind, Leverenz and Frias (Solorza, Leverenz, Frias, Aponte & Becker, 2016) developed a Common Core-aligned first grade Social Studies Unit on Families for the Spanish/English dual language classroom. The Unit of Study is called **"The Family Photo."** The concept of Families is a broad and abstract idea, especially for a linguistically and culturally diverse class of first graders. In aiming to make the concept more accessible for students, Leverenz and Frias focused



on an overarching essential understanding, that families have shared experiences and care for each other in a variety of ways.

The essential question posed for students is: **Why are families important?** This question is explored in the Unit of Study through discussion about members of the family, experiences with family, and family care. These three ideas surrounding the importance of family act as a guide to help students develop their culminating project: a family photo album. Through this project, students demonstrate why their family is important to them by addressing **(1) who is part of their family, (2) what experiences they share, and (3) how their families care for them.** Below is a table of concepts and generalizations students need to grasp in order to meet the objectives of the Unit of Study, as well as guiding questions to help them get there.

Concepts	Generalizations	Guiding Questions
<ul style="list-style-type: none"> ● Families are important ● Families are both the same and different in many ways ● Family structures exist in different ways ● Families have a variety of shared experiences ● Families provide and care for each other in a variety of ways 	<ul style="list-style-type: none"> ● While the definition of family includes those who are related to you and live with you, the actual structure of family can be beautifully diverse within these confines ● Families are important because they care for and support each other in a variety of situations ● Each family member shows care in a different way, and all are equally important ● Families are important because they provide us with opportunities for 	<ul style="list-style-type: none"> ● What does my family consist of? ● What do other families consist of? ● What do you do with your family members? ● Why are family experiences important to you? ● What are the different meaningful experiences that families share? ● How do my family members care for me? ● What are the different ways that families care for each other? ● How do families care

	<p>shared experiences that influence who we are. These shared experiences can be cultural traditions and celebrations or leisure time activities</p> <ul style="list-style-type: none"> ● How our families provide and care for us, as well as the experiences that we share together, contribute to the importance of family in our lives 	<p>for each other during hard times?</p>
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Figure 5. Concepts, generalizations, and guiding questions for “The Family Photo.”

To see how these concepts and guiding questions are organized week by week in a curriculum concept map of the unit, see Appendix A. Specified learning objectives for each week are also included in this map.

The Dual Language Model of “The Family Photo”

The Unit of Study was designed around an alternate day model of language instruction, in which there is equity of English and Spanish over the 4-week period. As seen in Figure 6, there is an equal distribution of instruction in each language.

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
WEEK 1	Day 1	Day 2		Day 3	Day 4
WEEK 2	Day 1	Day 2			Day 3
WEEK 3	Day 1	Pre-trip		Field Trip	
WEEK 4		Post-trip	Day 2		Day 3

Figure 6. The alternate day model of language instruction upon which the unit is based. Red columns represent Spanish instruction, while blue columns represent English instruction. It is assumed that Social Studies is not held every day.

The view of traditional bilingualism is represented by this model of language instruction, in that red and blue denote two different languages and are therefore separate linguistic systems. This view of traditional bilingualism in which the languages are separate is embraced by the majority of dual language programs in the United States. While a bilingual teacher may feel empowered and ready to use translanguaging practices in his or her classroom, the typical model of dual language schools in this country and Common Core standards might serve as obstacles in doing so. A dual language school will most likely not toss their language model to adopt a school-wide translanguaging model of language instruction. In order to use translanguaging practices while still upholding state standards and a separate language model, we must differentiate between process and product. Translanguaging can be viewed as the *process* of language and content learning, in which students negotiate their linguistic repertoire, talk about language, leverage their fluid language practices, and

experiment and play with language. One might think of translanguaging spaces as rich “language workshops.” Once the process of language and content learning is complete through the use of translanguaging, a *product* can be fully created. This product can be in English, Spanish, or perhaps take the form of a bilingual product. The language of the product can depend on the student-oriented goals of the bilingual teacher, the language instruction model of the school, and the Common Core-aligned language and content objectives.



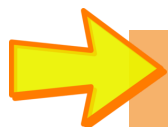
Leverenz and Frias sought to create a translanguaging curriculum that is practical and easily used in a dual language classroom; therefore, a bilingual Unit of Study was created along with daily opportunities for *the integration of translanguaging spaces*. The weaving of translanguaging spaces throughout each lesson is an essential piece to this unit. The nature of this design gives students clear expectations of when to interact with content in two separate languages, as well as when they are given a space in which they can leverage their fluid language practices for greater learning of each language. Furthermore, students are supported as they negotiate their entire linguistic repertoire to meet specific communicative and learning needs. Such a classroom community does not happen naturally; it is carefully and purposefully constructed by the bilingual teacher.

Guiding questions: How and why?

Determining where to create opportunities for deeper linguistic understanding requires the educator to ask him or herself the following questions: *How do I want to create a translanguaging space in my classroom? What purpose will the*



translanguaging space serve? This section provides specific examples of how translanguaging can be used in the dual language classroom, as well as the purposes they serve.



In this section, examples of *how* to create a translanguaging space are supplementary to English or Spanish lessons. In this way, bilingual teachers can see how to create meaningful translanguaging spaces within a Common Core-aligned unit designed for the Spanish/English dual language classroom. You will notice that translanguaging opportunities are written in purple and are included in boxes at the end of each lesson description.

Q: What purpose will the translanguaging space serve?

A: To assess individual students' language development in each language.

As child-centered educators, we see our students as individuals. We understand that the developmental differences of our students are what make them unique. Often we view these differences as cognitive, physical, behavioral, and socioemotional. Yet for the bilingual or multilingual child, we must also consider their linguistic developmental variations. Because bilingual students are never balanced — that is, they are not two monolinguals in one body — their development in each language is never quite the same. Some student may perform all modes of both languages (speaking, writing, and reading) with little difficulty. Other students, however, have more variation within their linguistic performances. One student may speak better than he can write, while another may be a stronger writer than he is a reader.



This is where translanguaging as an assessment tool comes in. In order to better understand how our bilingual students are navigating the use of their language features in a

variety of academic contexts, we must deliberately, consistently, and holistically assess their language practices. Bilingual teachers must learn how to record and analyze the use of bilingual exchanges in the classroom to understand how language is used in terms of leveraging language and supporting students. For instance, the bilingual teacher needs to determine what vocabulary a student knows in Spanish and that which she knows in English, her reading levels in each language, and her strengths and struggles with English and Spanish written output. Once the teacher has gathered this information, lessons can be differentiated, resources can be collected, and learning experiences can be designed that best meet the needs of each individual student. The combination of these materials, supports, and adapted curricula creates a “translanguaging ring” (Solorza, Leverenz, Frias, Aponte, Becker, García & Sanchez, in press) around each bilingual child. The child can then use this ring as a lifesaver when performing different tasks in each language. The analogy of the lifesaver for a translanguaging ring is appropriate in that without it, a child may become submerged and drown when immersed with language activities that he or she cannot perform without support (Solorza, Leverenz, Frias, Aponte, Becker, García & Sanchez, in press).



Translanguaging as an assessment tool helps teachers develop a holistic understanding of the linguistic potential of each student. The bilingual teacher begins this assessment prior to the implementation of the Unit of Study. In the case of “The Family Photo,” the assessment takes the form of a pre-unit translanguaging diagnostic assessment. At the very start of the Unit, the teacher gives students the freedom to use their entire language repertoire in order to gauge their understanding of content across languages. As the Unit continues, the bilingual teacher can use informal assessments such as student journals, student interviews, and observation-based checklists to record student development in each language or to perhaps take note of how and when students are using one language over the other. These assessment tools are implemented within specified translanguaging spaces so as to give students the opportunity to use the language of their choice. It is within these moments that we develop a

space for students in which their diverse set of experiences are valued. We can also determine where students are along the continuum of language development, both in their ability to communicate their thoughts comfortably and fluently, and also in regards to the content learned bilingually. The Unit should end with a culminating project, which students can complete in the language of their choice.

Q: How do I want to create this translanguaging space in my classroom?

A: Through the use of assessment tools (e.g., pre-unit assessment, observation, informal formative assessments, summative assessments/culminating project).

Oral language assessment checklist:



Checklists are an excellent type of informal assessment that can be used as the teacher circulates the room and makes quick observations of his or her students. In this example, oral language in English and Spanish is being assessed through teacher observation. This checklist is used in the first week of the Unit of Study to note which students use the target family vocabulary in both languages. See Appendix B for an example of this oral language assessment checklist.

Translanguaging diagnostic assessment:

Students will interview family members prior to the start of the unit, using a handout with the following open-ended questions in the family's home language. The family will be encouraged to use their home language to answer the questionnaire:

1. What does family mean to you?
2. Who is part of your family?
3. What do you enjoy doing with your family?
4. How does your family show they care for each other?

As a family, they will respond to the questionnaire in their home language, and translanguage as they wish. The family will write up a caption for the photo in their home language. This questionnaire will be handed in prior to the start of the unit, along with captioned family photo. This will serve as an assessment for teachers - providing them with the vocabulary and language most often used at home.

If possible, parents are invited into the classroom prior to the start of the unit to share their captioned photos. The nature of this week-long visit is at the discretion of the teacher, though it is suggested that 4-5 families come in to present their photos every day of Social Studies for the week. Each family is stationed at a different area around the classroom while the students circulate the room. Families can speak in English, Spanish, or their home language (with their child acting as a translator). This is a wonderful way to begin the unit in a welcoming and safe translanguageing space.

Translanguageing student journals:

A translanguageing journal can be used to assess students' written language development. Each student receives a translanguageing journal at the very beginning of the Unit and is used daily. The journal is introduced as a place where students are to write and/or draw new vocabulary and concepts they learn along their translanguageing journey. Figure 7 serves as two pages of a sample entry in a student's translanguageing journal.



Figure 7. A sample entry of the “translanguaging journal” to be used for the duration of the unit.

In this example, we see English vocabulary written in blue and Spanish vocabulary written in red. It can be ascertained that this student is English-dominant, as we see more blue words than red words. We also see that the student has not yet bridged her conceptual knowledge of “moms/mother” and “daddy/father” from English to Spanish. We can therefore meet this student where she is along the continuum of language acquisition and adapt further instruction to support her language development. This could manifest in creating a cross-linguistic anchor chart as a whole class to leverage her background knowledge, or grouping her with Spanish-dominant students for the duration of the week. As the Unit unfolds, the “translanguaging journal” becomes tangible evidence that *all* students can successfully build their linguistic repertoire.

Cumulative translanguaging project:

In the final week of the Unit, the teacher will introduce the cumulative project of a Bilingual Family Photo Album. The teacher will explain that the project combines everything the students have learned so far about who is in their family, what experiences they share with their family, and how these experiences show them how their family members care for one another. On this

day students will focus on the Spanish and English written portion of their Bilingual Family Photo Album. They will begin to write answers to the questions in the language of their choice:

- *Who is in my family?/¿Quién está en mi familia?*
- *What special activities do we do together?/¿Qué actividades especiales hacemos?*
- *How does my family show that we care for each other?/¿Cómo está demostrando mi familia que nos cuidamos?*

To support language output, sentence starter strips will be provided as such:

- Las personas que son parte de mi familia son_____.
- Una experiencia compartida con mi familia que tuve es cuando _____.
- Mi familia me cuida cuando_____.

Students may use their translanguaging journals to support answering these questions. The language used in the final product of the Family Photo Albums will depend on each student's progress in terms of vocabulary development in either English or Spanish. See Appendix E for a sample template of a bilingual Family Photo Album cumulative project. By referring to the student's translanguaging journal the teacher will be able to assess whether or not the student should work to produce a photo album that contains more English vocabulary than Spanish or vice versa.

Translanguaging opportunities during the creation of the Bilingual Photo Album:

- As students create their albums they are able to switch between languages so that they are able to produce the content.
- During a gallery walk of their final family photo albums, students can use collaborative dialogue by talking to their classmates and sharing their thoughts about the photo albums in the language of their choice to best communicate their thoughts.
- Students will prepare their final photo albums in either Spanish or English and throughout the process can refer to their translanguaging journals as well as all the

cross linguistic graphic organizers, tree diagrams, and web diagrams that were created in past lessons during whole class discussions.

Q: What purpose will the translanguageing space serve?

A: To develop peer support and enable authentic translanguageing practices.

Just as the content objectives of a Unit of Study are an important force in guiding our instruction, so too are the *language* objectives that we set for our students. Many teachers are familiar with creating content objectives in order to identify what students will be able to do by the end of the lesson. Implementing language objectives is also crucial, however, in supporting the linguistic development of our bilingual and multilingual students. The use of language objectives provides students with the academic vocabulary they need to grasp the content of the lesson. Translanguageing spaces can serve as a time and place in which students use the vocabulary needed to meet the language objectives of a given lesson. Furthermore, translanguageing provides an opportunity for the language learner to be exposed to and practice target vocabulary, as well as be assessed on their language development.

Once the language objectives are identified, translanguageing activities can be built around the language students need to know. Translanguageing activities should give students an opportunity to use target vocabulary and language within an authentic context. Depending upon the needs of students, this can be achieved in whole group conversations, small group activities, or linguistically heterogeneous partnerships.



Q: How do I want to create this translanguaging space in my classroom?

A: Through the use of cross-linguistic discussions among purposefully organized heterogeneous groups of students.

Collaborative partner dialogue and cross-linguistic graphic organizers:

On the second day of the first week of the Unit, the objective for students is to identify who is part of their family by labeling their family members in a family photo, as well as beginning an exploration of diverse family structures by recording other students' family structures on a tree diagram. The essential question will be posted (Why are families important?) and the teacher will explain that prior to delving into this, the students must first understand who can be part of a family. The teacher will then explain that throughout the week, students will explore the family structures of the whole class. The teacher will model the day's activity by sharing his/her own family photo — the first of the series — and demonstrating who is part of his/her family. The teacher describes his/her family structure (e.g., who is considered to be part of his/her family, who lives with him/her and who does not), and will model how to identify and label who is part of his/her family using cut-up sticky notes. Prior to completing this activity on their own, students will turn-and-talk with a partner about their own family photos that they brought into class. In this way, students are given the opportunity to process their background knowledge through an analysis of their family photos and a discussion of their own family structures. See Appendix C for an example of a translanguaging graphic organizer from this lesson.



In order to support oral language, the teacher will provide the following sentence structure to be used: *The people who are part of my family are _____*. Students will then label their own family photos with cut-up sticky notes at their desks. Students will work independently or in deliberately heterogeneous partnerships to support diverse learning and language needs. Afterward, students will come back to the rug to share different family members they identified

(e.g., mom, step-dad, sister, aunt, grandma) using the oral language structure provided. This information, along with an image of each family member, will be recorded on a tree diagram entitled *Who can be part of a family?* The class family tree diagram will be displayed with individual family members, labeled with an accompanying clipart image of that family member. The teacher will then prompt a discussion with students about what they notice about the class family tree diagram. Throughout the week, pictures of student family members will be added to the family tree diagram so that students can compare and contrast the diversity of the families of the class.

Translanguaging opportunities for this English lesson:

- Provide a sentence starter in both English and Spanish (*The people who are part of my family are _____ . Las personas que son parte de mi familia son _____ .*). The act of using oral language scaffolds in both languages supports students' in their translanguaging process. It also serves as an assessment for the teacher to determine where along the language acquisition spectrum students may be.
- Students label photos in the language of their choice.
- The whole class creates a cross-linguistic tree diagram. This would consist of a class family tree diagram with family member vocabulary in both English and Spanish.
- Collaborative dialogue:
 - Students can discuss their family photos in partnerships or small groups in the language of their choice. Teacher can make strategic grouping of students based upon home language-use to encourage either English or Spanish
 - Whole class discussion about what a family can consist of/who can be part of a family, using multilingual sentence structures and cross-linguistic family tree diagram as student language supports

Collaborative dialogue using partner interviews:

The teacher will begin the second week of the unit by writing the essential question in Spanish and posting it for the whole class. The objective for the day is for students to reflect on the importance of their own family's shared experiences and others' by interviewing a partner about his/her family experience. The teacher will remind the students that they are trying to answer this question as a class through an in-depth exploration of families. The teacher will explain that we have already studied all of the different people that can be part of a family, and that this week we will take a closer look at the second family photos in the series. The teacher explains that the class will start this exploration by interviewing each other about their family photos. The teacher will put the interview questions up on the board and models the first question with a student (with whom he/she has prepared to do so). Afterward, the teacher models retelling what his/her partner said to show how to present the family photo to the group in his/her own words. The students will then work in partnerships to interview each other and orally describe their shared family experience taking place in the photo (the following oral language structures will be used: *Las personas en mi familia son* _____. *Mi familia y yo estamos en* _____. *Mi familia y yo* _____.). Each partnership will receive a plastic baggie full of questions words for students that choose randomly to prompt their interviews. The questions and sentence structures for responses are as follows:



- *¿Quién está en la foto? Las personas en la familia son* _____.
- *¿Dónde está tu familia? Mi familia está en* _____.
- *¿Qué hace tu familia? Mi familia* _____.
- *¿Por qué es importante la experiencia? Las experiencias familiares son importantes porque...*
- *¿Por qué crees así? Díme más sobre eso.*

As each student explains the shared family experience, his/her partner will record the information relayed by the student. Students will each receive a small laminated tree diagram of family structures from Week 1 to use for language support. Students will then present this information as a whole class, sharing their partner's photo and using their worksheets as language support.

Translanguaging opportunities for this Spanish lesson:

- Because the instruction for this lesson is in Spanish, the student with whom the teacher models the interview activity could be a native English speaker. In this way, the interview would naturally become an example of translanguaging. The teacher could also model paraphrasing what his/her partner said in Spanish, even if the answers were given in both languages or solely English.
- Students are able to use a small laminated cross-linguistic tree diagram of family structures from Week 1 as language support for this activity. A version of this tree diagram can have been glued into students' translanguaging journals.
- Collaborative dialogue:
 - Teacher can make strategic grouping of students based upon home language-use to encourage either English or Spanish
 - Students interview and respond to each other in the language of their choice. Language structures to prompt interview questioning are given in both English and Spanish. Student partnerships will then work together to develop a Spanish product to be presented orally to the whole class at the end of the lesson.

Translanguaging small group work:

During the second week of the Unit, the teacher will use an English read aloud and have students work in small groups to determine the importance of a shared family experience from the book. The students will then present their findings to the whole class. The teacher will begin the lesson by conducting a read aloud of a few scenes from the bilingual picture book, *Family*



Pictures/Cuadros de familia or *In My Family/En mi familia* by Carmen Lomas Garza. Prior to the read aloud, the teacher will explain that the book is a collection of shared family experiences from the author's childhood in Mexico. Students will then get into groups and receive one of the previously read scenes from the book. Students will work together to determine (1) the shared experience in the scene, (2) where the shared experience took place, (3) something that surprised them or that they found interesting about the scene, (4) why the shared experience was important to the author. These findings will be presented to the class at the end of the lesson. These questions will be displayed for students at the front of the class and will also be written on a handout for each group. Group members will be assigned the following four roles:

- **Discussion leader:** prompts group with discussion questions
- **Recorder:** takes notes during the discussion
- **Artist:** adds visual interpretation of discussion to be shared with whole class
- **Taskmaster:** keeps group on task, on time, and on topic, providing directions and support

Translanguaging opportunities for this lesson:

- Because both *Family Pictures/Cuadros de familia* or *In My Family/En mi familia* are bilingual picture books, each scene can be read in English and Spanish.
- The teacher can conduct a Preview-View-Review of the texts in English or in Spanish.
- The questions for each group are presented in both languages.
- An extra responsibility is added to the list of group jobs: the translator. This responsibility would entail the student translating the main points of a home language discussion into the new language to be shared with the whole class.
- The discussion leader, the recorder, and the taskmaster can produce language in Spanish or English.
- Each group can decide how many group members they would like to present at the end of the lesson. Depending upon language development in each language, a Spanish-dominant, English-dominant, or both a Spanish- and English-dominant student can present to the class.
- Students take notes on each group's presentation in their translanguaging journal.
- Collaborative dialogue:
 - Teacher can make strategic grouping of students based upon home language-use to encourage either English or Spanish

Q: *What purpose will the translanguaging space serve?*

A: *To help students leverage fluid language practices and develop their metalinguistic and sociolinguistic awareness.*

We spoke earlier of the translanguaging ring that teachers supply individual students when they perform learning tasks in each language. Teachers must know, however, when to supply the translanguaging ring and when to remove it so that the child can swim by him or herself (Solorza, Leverenz, Frias, Aponte, Becker, García & Sanchez, in press). While translanguaging rings were previously mentioned as consisting of additional instructional material, technology support, peer support, and other scaffolds, these rings are also transformative for the emergent bilingual child (Solorza, Leverenz, Frias, Aponte, Becker, García & Sanchez, in press). Translanguaging acts as a temporary scaffold as the emergent bilingual gains enough confidence to perform in the new language without its assistance. In this way, students can leverage fluid language practices through meaningful and authentic engagement with the lesson.

One way to support the process of language development and the leveraging of language practices is to bring a *metalinguistic awareness* to students. Metalinguistic awareness is the ability to objectify language as a process, as well as to think and talk about language. What this looks like in the classroom can take many forms: bringing an awareness to the listener when one uses language, choosing language that is appropriate for the social situation, and varying speaking tone, volume, and intonation. In the dual language classroom, metalinguistic development takes on another important role. Language practices are put alongside each other to aid students in explicitly noticing, comparing, and contrasting specific language features. Bilingual teachers can draw students' attention to the moments in which Spanish and English come together — though the study of cognates, common root words, and similar grammatical structures. It is within these moments that translanguaging emerges as space to develop metalinguistic awareness and celebrate the “Borderlands” (Anzaldúa, p. 77, 1987) of language. If languages are kept separate, emergent bilingual students are not given the opportunity to draw

on their home language as a resource when talking about language features and assessing how, why, and when they are used. Bringing the languages together for critical linguistic analysis is important “because it enhances students’ metalinguistic awareness and makes them better language users” (Solorza, Leverenz, Frias, Aponte, Becker, García & Sanchez, in press). Students begin to understand that they use certain features of their language repertoire for different purposes. They also enhance their metalinguistic reflection and, in essence, become little sociolinguists.



Q: How do I want to create this translanguaging space in my classroom?

A: *Through the use of scaffolding mechanisms and instructional material (e.g., graphic organizers, translanguaging anchor charts, word walls), as well as metalinguistic whole class discussions.*

Translanguaging web diagram:

A web diagram is a strong scaffold to organize language and content and can be used during whole group, small group, or individual activities. This example of a translanguaging web diagram is used during the second week of the Unit, during which the focus is shared family experiences. The web diagram is not only used to organize student ideas during a whole class

collaborative dialogue, but also as a scaffold to help students leverage their fluid language practices. See Appendix D for an example of this web diagram.

Cognate charts:

Cognates are words in English and Spanish that share the same or similar meaning, pronunciation, and spelling. Students must also be aware of false cognates, often referred to as “false friends,” as words that look the same in two languages but have different meanings. Teachers can bring students’ attention to cognates in an act of bridging vocabulary knowledge between languages.

Cognate awareness not only develops students’ metalinguistic awareness, but it also serves as a tool to construct meaning from language input. Discussions with students about language advances their knowledge in language and literacy systems, including phonics, grammar, and vocabulary. Cognate awareness can be developed in a variety of ways. During a read aloud, a bilingual teacher can have her students raise their hand when they think they hear a cognate. Students can also take on the responsibility of finding cognates in their independent or small group reading of Spanish or English texts. These cognates can be added to a whole class list of cognates that continues to accumulate throughout a Unit of Study. The example below is a cognate chart that was created as a result of a whole class translanguageing discussion on shared family experiences.

Español	English
mamá	mom
familia	family
actividades	activities
parque	park
béisbol	baseball
experiencias	experiences

Whole class discussion:

The first day of the Unit of Study is devoted to introducing and assessing translanguaging as a whole class. The objective for students is to participate in a discussion on why they translanguange, as well as to orally present their first family photo. Students will come together as a whole group to have a discussion about the reasons behind translanguaging. The question will be displayed for the class: “Why do we translanguange?”

Prior to understanding why translanguaging occurs, the teacher will need to lead a discussion on what translanguaging is. The students’ responses will be recorded on a large web diagram. When it comes time to address the essential question “Why do we translanguange?”, students will have the translanguaging questionnaires they completed with their family. These questionnaires can be used to help students tap into their experience translanguaging with their family members. Students will also be encouraged to talk about Family Visiting Day, when families had previously come in to talk about their captioned family photo in their home language.

After a discussion on why we translanguange, students will get into groups and present their photos. There is no written work required on this day, for the focus is fluid production of oral language in the language of student choice. Furthermore, this lesson acts as a community-building activity and an introduction to the class of what everyone calls their family members. If there is time, the teacher can lead a guided discovery of their translanguaging journals (e.g., decorate the cover, draw a picture of their family, draw a picture of themselves translanguaging). This task can also be assigned as homework so that their personalized translanguaging journals are ready for the following day’s lesson.

Conclusión:

It is the author's hope that the reader has had the opportunity to reflect on his or her preconceived notions of bilingualism. We return to our initial point of contemplation regarding lenguajes mezclados dentro de un texto. The author of this paper cannot tell the reader *how* to feel when he or she comes across mixed languages, either written or oral. She can only present findings and theories in an attempt to inform the reader of the reality of dual language instruction in the United States.

Throughout the journey of this paper and guide, we have considered the negative connotations behind code-switching, we have contemplated the complexities of language acquisition, we have investigated the theory behind a single linguistic system, and we have explored how to build authentic spaces for linguistic freedom in the classroom. In doing so, the author arms the reader with sufficient knowledge to challenge the status quo. It becomes particularly difficult to call into question a systemic practice when dual language schools are firmly built upon a foundation of separate language instruction. As bilingual teachers who embraces translanguaging, however, we must first realize and embrace a new ideal of language instruction that is innovative and complex. This is the first step in bringing about change in the field of bilingual education. Only then can we begin to advocate for the social, linguistic, and academic success of minority language students in this country.

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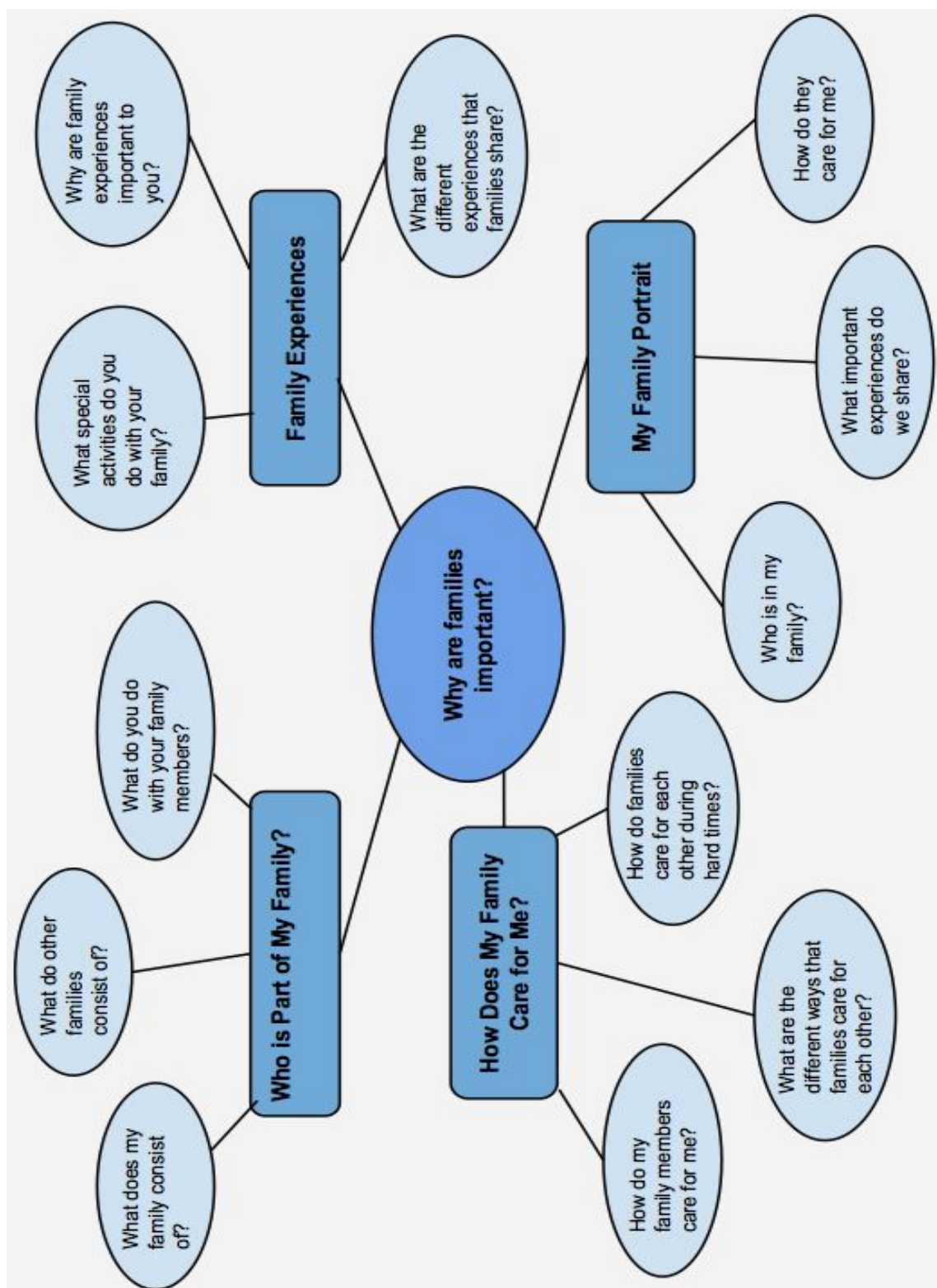
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Appendix A
Unit of Study Curriculum Concept Map



Appendix B
Sample Informal Assessment

Week 1, Day 2 oral language observation-based checklist

Week 1 essential understanding: While the definition of family includes those who are related to you and live with you, the actual structure of family can be truly diverse within these confines.

Student	Uses target English family vocabulary	Uses target Spanish family vocabulary	Additional observations
Jasmery	✓	✓	
Eliana	✓		“abuelita” for grandmother
Kelvin	✓		
Helena			
Katherine	✓	✓	“mamá, dad, hermana, abuelo”
Antonio		✓	
Ashton	✓	✓	
Ana	✓		“mother, father, grandparents”
Eric	✓	✓	
Juliana		✓	
Stephanie		✓	“papa” for grandfather
Martin		✓	“mi pops” for father/padre
Carlos		✓	
Sara	✓	✓	
Juan	✓	✓	
Ivelise		✓	
Brandon	✓		
Javier	✓	✓	
Clara	✓	✓	

Appendix C
Sample Graphic Organizer
Image retrieved from Google Images

Name: Clara Lopez

Date: 12/5/15

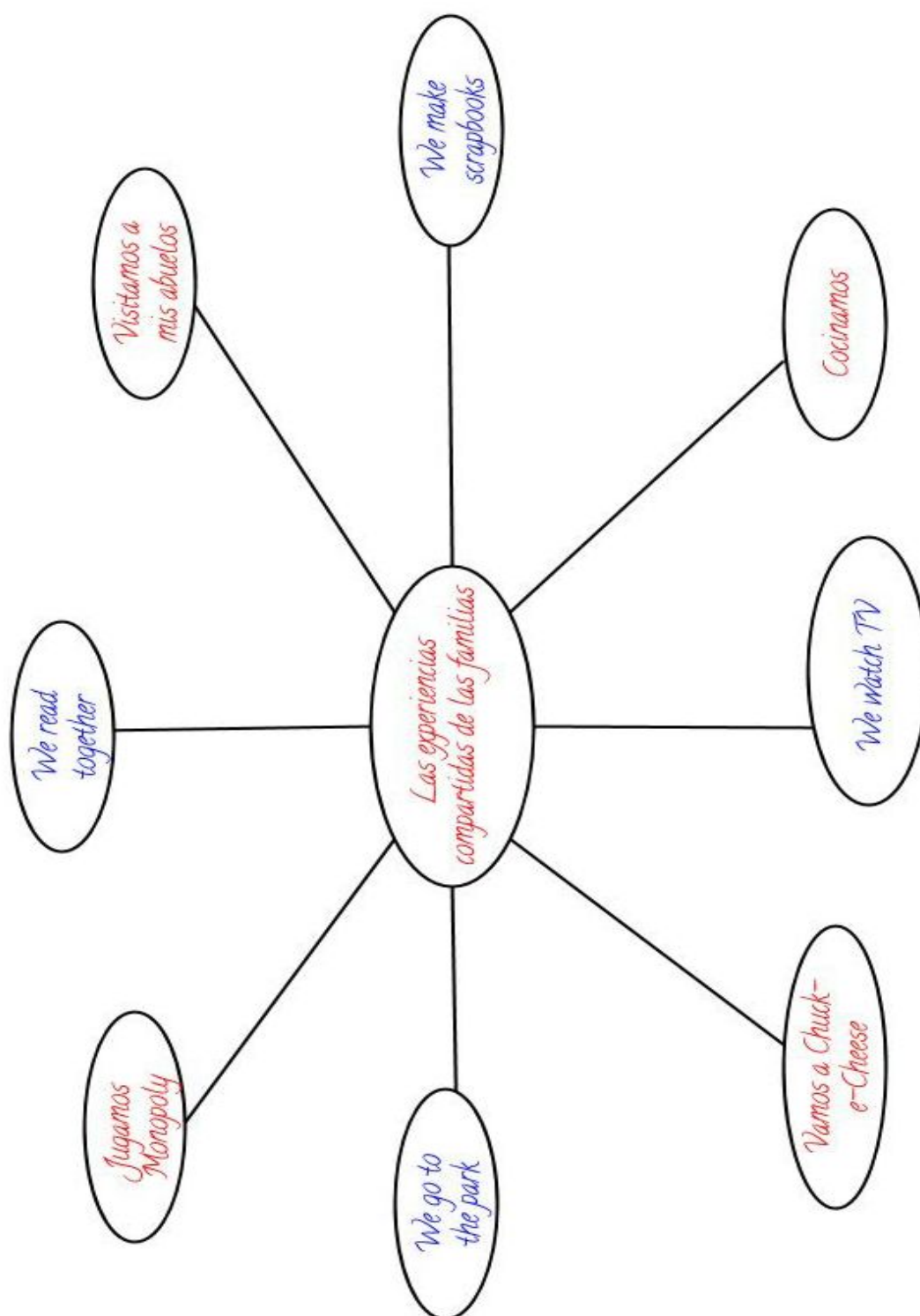
Who is part of your family?



Directions: Label your family photo. Use English or Spanish labels.



Appendix D
Translanguaging Web Diagram

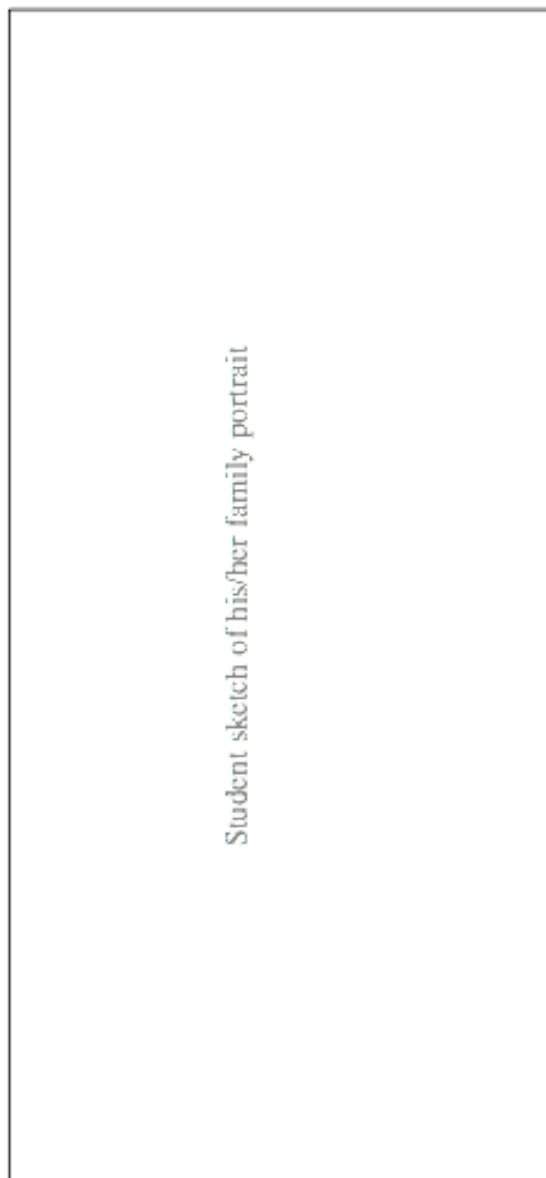


Appendix E

“The Family Photo Album” - Bilingual Cumulative Project

My Bilingual Family Photo Album

Mi álbum bilingüe de fotos de mi familia



By/ Por: _____

Student family photo #1 (with labeled family members in English)

The people who are part of my family are _____,
_____, _____, _____ and _____.

Student family photo #1 (with labeled family members in Spanish)

Las personas que son parte de mi familia son _____,

_____, _____, _____ y _____.

Student family photo #2 (depicting shared family experience)

A shared family experience I had was when _____

Student family photo #2 (depicting shared family experience)

Una experiencia compartida de familia que tenía es cuando _____

Student family photo #3 (depicting how the family cares for each other)

My family cares for me by _____

Student family photo #3 (depicting how the family cares for each other)

Mi familia me cuida cuando

My family is important to me because _____

_____.

Mi familia me importa porque _____

_____.